1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
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suggest that in fact most land had become included in the category paying the least tax. It is not probable that a government involved in a desperate war would have introduced changes in the system beneficial to the taxpayer.

Since the owners of the best land were for the most part men of local influence and some wealth, it is not difficult to see how their land had been for taxation purposes included in the lowest category during the period when the power of the government was weak and the quality of the district magistrates inferior.

The family of moderate means, owning eighteen *mu*, or three acres, which as we have seen in 1938 harvested a rice crop worth £20. 0*s* 0*d*., would thus have paid £0 11*s*. 3*d*. in taxation that year. This cannot be said to be heavy taxation, and in fact the Min Chia themselves admit that it is light. The tax on slaughtering animals, a relic of the Buddhist-inspired legislation of former times, is stiffer. For killing a pig the owner has to pay 1.50 dollars silver, or about 1*s*. 2*d*. ; for an ox 3.00 dollars silver, or 2*s*. 3*d*. Beef, partly in consequence of this tax is very little eaten, but pork is the most used meat, an essential dish at every feast or dinner party. The poor, of course, rarely eat meat. Almost every family will fatten a "winter pig" to provide for the feasting with which the Lunar New Year is celebrated, but at other times, unless for a wedding or some special feast no occasion for killing a pig arises. For minor festivities pork can be bought in the city or at a market, thus the butchering tax falls mainly on the professional butchers of the city who cater for a steady market.

It is inevitable that with such small margins of ready cash available, the Min Chia farmer is often obliged to contract debts. A wedding, or a funeral, involves expenses for which there is no provision possible unless by borrowing money or mortgaging land. As the rates of interest are very high it is often impossible for the debt to be discharged when due,

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511 As long as the Min Chia farmer keeps out of debt his
241 economic position is fairly satisfactory. Subsidiary crops,
434 grown often on the edges of the rice fields, or on some bank
262 of raised land which cannot be irrigated, provide both a variety of diet and a little cash. Tobacco, rather coarse in quality, is grown widely. Cabbages, carrots, onions, taro, a kind of turnip, artichokes, peas, haricot and long beans, and in recent years a few potatoes, add flavour to the rice bowl. Indigo for the common blue dye, pulse for lamp oil, and hemp for string, are always in demand. On dry ground some maize, sorghum and barley are grown. Many farmers have a few tea bushes in their kitchen gardens, and some mulberries, peas, peaches and apricots are produced for home consumption. The good quality fruit, however, citrus in winter, pears and peaches in summer, all comes from the other side of the lake.

241 For fertilisers the Min Chia depend on lake weed, pond weed, animal and human manure. No chemical fertilisers are in use and most Min Chia farmers do not seem to have ever heard of them. Oxen or water buffalo are used for ploughing, and occasionally donkeys are used for transporting the harvest to market, but most of the field work is done by the farmers themselves, their wives, and children. The plough ing of wet rice land is very heavy work, for which the water buffalo, an enormously powerful animal, is best suited. A buffalo can plough five *mu*—nearly an acre—in a day, which would require two oxen. The buffalo, however, is an expensive animal, worth about 50 or 60 Silver dollars a head (£2 5*s*. 0*d*.) and many farmers cannot afford them. The price of oxen is between 20 and 30 Silver dollars a head, but as two are needed to plough a rice field there is not much economy in using oxen.

462 Men and women do the same field work, except that the
241 heavy work of ploughing is left to the men. Women weed

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

301 436 She[1] carries all her woredly possessions in the form of decorations in her hair, and around her eeck and wrists. That is the reason why paper money is of no use in this region.

291 In regard to shoes, the Ch'iang people are asually bare-footed, or wear straw sandals. The Gia-rung people wear cloth shoes of the Tsing dynasty style, and the Fan people and the Black River people wear boots. This is due to the differences in the winter temperature.

262 There is no tribal difference in foodstuffs, but rather a difference in crops according to differences in the attitude. Both the Ch'iang and Gia-rung who live below an altitude of 8,000 ft. use corn as their staple food. For those who live above 8,000, their cheap food supply is Irish potatoes and barley and oats. For the Fan people in the grasslands, it is barley flour and butter and milk, and practically no green vegetables. The reason for the corn diet of people living below 8,000 ft. altitude is that mountain farms are generally small and their improved land is still more limited. The farmers are poor, and therefore they are under compulsion to raise the crop which will give them the most food, and not crops which are usually more nutritious. For people who live above 8,000 ft., the humidity is higher and the temperature lower; therefore, natural conditions are not suitable for the cultivation of corn, which requires much sunshine, but is favorable for oats and potatoes. Therefore these people live on potatoes instead of corn.

241 264 In the grasslands agriculture is prohibited by geographical limitations. People have to trade for barley flour mixed with bean powder. It is called Cham-Pa 糌粑. At meal time they just mix it with tea or milk, and that is their staple food. They eat with their hands; they do not bother with chopstick

264 352 The manner of eating is greatly affected by the distance from the Chinese. The Ch'iang and Gia-rung tribes, who are nearer to the Chinese, use chopsticks, and their kitchens are built upon a double pattern; that is, they have the Chinese kitchen arrangement, and at the same time also have fire places in the centers of ther kitchens. The Gia-rung who live in the upper valley of the Cha-ku River, and the Black River people, and the Fan people, have only the fireplace and very little furniture in the home; no tables, no chairs, and no beds, but they use furs and woolen mats as bedding.

272 Tea seems to be the life blood of all. Tea drinking to the people of Li-fan county is far more important even than tea drinking is to the English.

D. SOCIAL CUSTOMS IN RELATION TO GROUP LIVING.

1. GRAZING COOPERATIVES

241 Among the Ch'iang and Gia-rung in the drainage area of the Min in the southeast, the people are mainly agricultural. They cultivate the slopes between the high mountains and the deep valleys. The cultivable area is naturally limited, and every inch is valuable.

[1] [the Fan woman, -- Analyst]

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

and a new plot cut and burnt. This practice is widespread in the mountains of West China. 241

3. Food.

The products of the soil are wheat, corn, buckwheat, millet, barley, beans, peas, potatoes, squashes, turnips, Chinese cabbage, celery and other vegetables, besides walnuts and fruits. Honey-bees are common. Often the bees are robbed of their honey so late that the bees starve to death during the winter. The domestic animals are dogs, cats, horses, cattle, sheep goats, pigs, chickens, and ducks. The main product of the soil is corn. Rice is not raised even in the valleys. 241 231 262 [243]

The above paragraph gives a clue to the food that is eaten. Most families can not afford to buy rice, which must be carried in from Kuanasien. Instead a great deal of corn is eaten. This may be made into cakes, or boiled almost dry and eaten like rice in bowls with chopsticks. Soya beans are made into bean curd, and white and brown beans are boiled. Wheat, buckwheat, and barley may be made into biscuits or cakes always unleavened, for there is no leavened bread among the Ch'iang. Wild fruit vegetables, and berries are sometimes gathered and eaten, and vegetables are sometimes dried and used in the winter time. Any kind of domestic animal or wild game may be killed and eaten with relish, excepting that there is a taboo against killing or eating cattle because they are used for plowing. Eggs are a luxury to be eaten on special occasions. On the whole the Ch'iang do not enjoy a well-balanced diet. 262 252

4. Clothing.

Most of the clothing of the Ch'iang is made of undyed hemp cloth which is woven by the women. Straw sandals are used less than among the Chinese or the Wa Sai. The women make cloth shoes that are more comfortable and more durable. The shoes for dress-up occasions are ornamented with vari-colored flowers and butterflies which are embroidered on the shoes by the women. Stockings are seldom worn. Instead, woolen puttees are wrapped first about the feet, then about the lower legs to the knees. 291

Both men and women wear trousers. The upper garment is a homespun hemp gown. In the front it reaches just below the knees. The gown of a woman is lower behind, reaching almost to the

mewu

236 The sheep are sheared once a year in May or June. Neighbors [476] help each other in this task without charge. It takes an average of two days to shear the herd of one family. A wether gives 1 chin of wool annually, a ewe, 1/2 chin. A chin of fleece costs 20 to 50 cents. At the time of my visit the demand for wool was so great 239 that the highest price was paid. A sheepskin costs $0.60 to $1. 435 However, skins of unborn lambs cost $2 to $4. A sheep gut is sold for $0.20 to $0.30; in He-tso, the nearest large town, the price goes ●262 up to $0.40 when it is resold. More mutton than yak meat is eaten. Lambs are eaten only if they have died of some disease. The Fantzu do not drink sheep milk, but they use it for butter if they do not have enough yak milk.

231 /28/ The sheep often suffer from paralysis of both forelegs, and many die of this disease. Most of the animals die of starvation in February or March, especially if there has been much snow during [476] the winter. If a family loses all its animals, everybody helps out by giving them others. The tent nomads do not often keep goats, but the sedentary Fantzu often do, and they also drink goat's milk.

Every family has at least one horse. The Mewu-Fantzu have a small breed of horses that measures about 130 centimeters at the withers. These Tibetan ponies are somewhat smaller and lighter than the Mongolian ponies or those from the provinces of Ch'inghai and Kansu. They are closer to the tarpan (Equus gmelini) than the Przewalski type (1). These horses have a great deal of endurance

1. Compare Hermanns 3), page 164 ff.

and are especially adapted for use in mountainous terrain. They 232 have hard hoofs which are not shoed in the steppes. Good stallions 435 are selected for breeding, the rest are castrated at four years. These horses live an average of 10 years; the men break them in at 3 years. The average price of a riding horse is $40 to $50; the highest price is $100. No horses are imported, but horse traders come from T'ao-chou and He-tso, and the Mewu-Fantzu sell them horses. Mules are not used by the tent nomads; asses cannot stand the high altitude.

492 The simple horse bridles of leather with brass mountings are made and sold by the Chinese, likewise the iron snaffles and the stirrups which can be of iron or brass. The Mewu-Fantzu use Hungarian saddles /bocksattel/ the wooden frames of which are made by the sedentary Tebu-Fantzu on the northern slopes of the

243 fields belong to the tribal head (t'ou-mu) and are distributed by him. Each family must pay rent to the t'ou-mu for the oat fields they cultivate, and this is usually paid off in the form of butter. The oat fields are ploughed by oxen only shortly before sowing time. The amount of oats planted is measured according to 1 to 4 days' work (tien), depending on the size of the family and their wealth in livestock. A day's work is usually 15 mou (about 1 hectare). The
222 tent nomads use very few wild plants. From the fifth to the eighth month they find many field mushrooms on the alpine meadows. They also gather chüo-ma, the edible tubers of potentilla anserina, which are cooked like vegetables, and the roots of which are used to
313 make incense sticks. Wood is needed only for tent stakes, poles for prayer flags and sheep pens. Pine is generally used, which is bought from the sedentary Fantzu.

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224 Hunting is not an important occupation because the Mewu-Fantzu are relatively strict Buddhists. They have no hunting dogs. Usually it is only by chance that an animal which may be valuable in one way or another is killed. Now and then a gazelle hunt is arranged. Trapping is not carried on. The game hunted includes groundhogs, hares, gazelles (Gazella gutturosa Pall.), blue sheep (Pseudois najaur Hdgs.), musk deer, foxes, wildcats, lynxes and wolves. The latter especially are feared because they prey on the animals; human beings are scarcely ever attacked by wolves. Birds
[534] are not eaten and therefore not hunted. As an exception, a vulture is sometimes shot and the bones of its wings are used to make flutes. /31/

• 262 Since the tent nomads are exclusively cattle-raisers, they are restricted primarily to an animal diet. Their most important food is butter. As we have said, they keep it for a long time, although most of the people prefer fresh butter. They also eat dried casein in the form of a coarsely ground powder (Tibetan: chü-ra), sour milk and fresh, boiled milk. Whey is drunk only by poor people, usually it is fed to the dogs. All vegetable food and condiments, with the exception of mushrooms and chüo-ma, must be bought. The only important vegetable food is "tsamba" (parched barley flour), with which the nomads are always adequately supplied by neighboring sedentary Fantzu or by Chinese, who sell it to them
[415] according to weight. It is stored in bags of coarse woolen material. Wealthy people at times deposit a large supply of tsamba, enough for two or three years, in a temple.

mew

The ordinary meal consists of butter and tsamba, but more butter 252
is eaten than tsamba. This is the way it is done: they fill a wooden bowl with tea (1) and add a good clump of butter (about a heaping

1. Such a bowl is on an average 5 centimeters deep and has a diameter at the brim of 10 to 12 centimeters. Rock- [415]
hill 1), Plate 14, Figure 3.

tablespoonful in the European sense) which melts in the hot tea. As they drink the butter tea, they try to blow away as much of the butter floating on top as possible, until a certain amount of tea and butter remain in the bowl. Then they sprinkle a suitable amount of tsamba into the bowl and knead it, along with the remaining tea and butter, with their fingers. When they have shaped it into a ball, they eat it without adding any other ingredients. The casein powder is also soaked in tea. Meat - of yak and sheep - is not eaten every [262]
day. They eat the meat of animals that have been killed or that have died of some disease. Sheep and yaks /32/ are not slaughtered [253]
but strangled. Most of the sheep and yaks are killed in September and October after they have grown fat on summer pastures. Some of the meat is eaten fresh; most of it is dried. The fresh meat is always boiled in water, not roasted. Hunks of cooked meat are cut off with a knife and eaten with the fingers. The intestines are stuffed with tsamba or Chinese bread (mo-mo) and eaten. The large intestine is generally used for this purpose, since the nomads have found that they can profitably sell the small intestine. "Mo-mo" is bought from Chinese bakers who live in the Chinese settlements next to the monasteries. As a rule, a yak is killed by several families together. Pork is eaten only at New Year. For this occasion wealthy [27]
families buy one or two pigs from the sedentary Fantzu. Poorer people buy no more than one pig which they pay for in butter the following summer.

Besides pork which, according to Hermanns, (1) is not generally 262

1. Hermanns 3), page 58. According to Ekvall 4), page 78, only the nomads who live farther away from the Chinese eat no pork.

eaten by the Amdo-nomads, yak meat and mutton is, of course, also eaten for New Year and at feasts, along with butter and tsamba, baked goods made of unparched barley flour, or mo-mo which is usually fried in rape-seed oil. Besides this, the nomads also buy

262 noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i.e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in various ways, preferably boiled until it is soft, with sugar added.

263 273 Garlic and paprika are the chief condiments, also hua-chiao (Zanthoxylum piperitum D.C.). Salt comes from the Kokonor.

733 Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

276 Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

264 The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

252 415 The cooking pots are large kettles made of brass about 80 centimeters in diameter and 60 centimeters high. They are

787 when the crime can be discovered and in what direction one must
792 travel to capture the criminal.

The strange blend of folk religion and Buddhism or Lamaism is
177 expressed very clearly, for example, in the ideas which the Mewu-
777 Fantzu have about life after death. On the one hand, they worship their ancestors, and apparently believe that the souls of these dwell in some form near the tent, since that is where offerings are regularly presented; and they also fear the evil spirits into which the souls of people having died a violent death are transformed. On the other hand, the Buddhist belief in transmigration of souls, whereby the soul can be reborn as a human being or animal, is commonly accepted. Thus our above description of the odd fear of the Mewu-Fantzu chieftain that the soul of his brother may have entered a groundhog, and his subsequent decree that groundhogs were not to be shot, was probably based on the confused blend of a belief in the transmigration of souls and in the danger of spirits of human beings who have died a violent death.

353 /60/ The cult at the family altar belongs primarily to Lamaistic
778 religion. In every tent the altar is on the right (male) side, at an
177 elevation of 1/2 meter above the ground, behind the hearth and next to the place where the fuel is piled up. It is a simple, rectangular wooden box that is 1/2 meter high, 40 centimeters deep and 1 1/2 meters long. In the middle of the altar there stands a small brass statue of Buddha, with three larger and three smaller bowls of water to the left, and four larger and four smaller ones to the right. These bowls are supposed to correspond to holes in the heart of Buddha. On the family altar of a böm-bu there are, as we have said, also prayer books, a large Chinese brush and a row of copper coins.

262 The numerous food taboos go back to Buddhist influence. The
777 Fantzu abstain altogether from eating the meat of horses, mules, donkeys and dogs, all fowl and fish, as well as eggs. At present the meat of groundhogs is also forbidden (1). They eat the meat

1. also pork, see above, page 25.

of sheep and yaks, but these animals are not killed in the ordinary way; they are strangled, and thus the crime of shedding blood is avoided.

782 Prayer runs through the entire daily life of the Fantzu. It is usually limited to the Lamaistic formula: "Omi mani padme hum." This they mumble especially while fingering their beads and if

2: Rock K-5 (1934-) 1947 AF16 Southwest China
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131 For four or
five months of the year, Bahang and the Salween valley are absolutely isolated from the rest of the world on account of the snowed-in passes; Swiss Catholic monks from the monastery of St. Bernard in Switzerland have lately crossed the Si La to the Salween in the height of winter.[45] To the north of Bahang are hostile Tibetans, and to the south savage Black Li-su, thus there is no outlet save over the Mekong—Salween divide.

197 The Lu-tzu 獠子 have no written language, while the spoken language
212 itself is exceedingly primitive. They call themselves Nu and A-nu [46] (PLATE 188).

[181] The Lu-tzu or Nu-tzu are a calm and amicable people; they are poor and
262 their staple food is maize; they brew a sort of beer and also distil a liquor.
273 They drink a great deal, but otherwise their wants are few; a laborer does not earn more than five cents silver a day, and two dollars silver represents riches.

The *Yün-nan T'ung-chih*, ch. 201, p. 8b, states the following about them:

101 "Their name Nu-tzu 怒子 is derived from the fact that they inhabit the Nu-chiang tien 怒江甸. During the reign of Yung-lo of the Ming dynasty (1403–1424), Nu-chiang tien was altered to Lu-chiang Chang-kuan-ssu 瀘江長官司; the tribe lived outside the borders of Wei-hsi, more than 10 days beyond the Nu Chiang, encircling the river.

"In the eighth year of Yung-cheng (1730) they returned to allegiance and became part of Li-chiang and Ho-ch'ing; they obeyed the native transferable officials of the two magistracies who administered the affairs of the Nu-tzu in addition to their own. They are cruel and savage; they use cross-bows

[45] The monks after waiting one and a half years, finally received permission from the Yün-nan Government to build a hospice on the Col of La-tsa 喇叭 in Tibetan La-rtsa. The pass is named after a small village on the eastern bank of the Salween, and is on the Mekong-Salween divide north-west of Wei-hsi; it is only a short distance to the north of the spot where the German travelers, Dr. Brunhuber and Schmitz, were assassinated by Black Li-su on January 5th, 1909.

[46] The *Yün-nan T'ung-cheng-chih* states in Vol. 18, fol. 12, that "they inhabit the Salween and their territory connects with K'ang-p'u, Yeh-chih, and A-tun-tzu. The adjoining southern land is Lo-mai-chi 麻麥基 and borders on Mien-tien [Burma]. They are commonly called wild tribes (Yeh-i 野彝). They wear hemp cloth garments, the men wear trousers and the women skirts, and no shoes. The roofs of their houses are made of bamboo and the walls of braided bamboo. They grow wheat and panicled millet, coarse vegetables, yam, and taro; they eat the flesh of wild animals and use no salt [*Note*: —The latter is merely a Chinese idea, although salt is scarce]. They have neither horses nor mules. Among them are no thieves and objects can be left on the road. They hunt the tiger and leopard. They make bamboo utensils, and weave red designs into their hemp cloth. The Mo-so tribespeople come over 1,000 li to sell objects among them. They are of a timid nature. Their roads are bad and their life full of hardships. The Li-su prey on them and they are unable to retaliate or protect themselves from their attacks. In the eighth year of Yung-cheng (1730) an official was established at Wei-hsi, and when the Lu-tzu heard this, they came in procession to the K'ang-p'u 康普 border and paid tribute with 80 catties of yellow beeswax, 15 lengths [one length is 10 Chinese feet] of hemp cloth, 10 skins of serow [*Capricornis*], and 20 deerskins, and thus made their submission. The tribute-paying was thus established in perpetuity. In return they were given rock salt and the officials were requested not to intimidate or insult them. They were encouraged to sell the Huang-lien 黃連 [the rhizome of a species of *Coptis*] and they took back much salt which they sold, and thus commerce was established among them. They are quick-tempered and quick to kill."

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
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ST [411] 291

They are cruel and savage; they use cross-bows and arrows to hunt wild animals. They plait a head-band of red *t'eng* 藤 (rattan, cane) which they wear; their hair is dishevelled. Their clothes are short and of hemp cloth, their trousers are made of red silk. They wear no shoes, the women use the same [as the men].

ST 304

"The men and women after the age of 10 tattoo their faces with dragons, phœnixes, and flower-decorations. When one sees them they frighten one. The women tie hemp cloth around their waists. They gather *Huang-lien* for their living; they eat hair and drink blood [that is, they are savages]. They love to eat insects and rats."

ST 262 ●

ST 302

The *Li-chiang fu chih lüeh* states that "the men tie their hair together into a knot with a string, seven to eight inches high."

ST 411

The Lu-tzu are great hunters and every child carries a cross-bow, shooting every bird in sight.

204

The trail from the Si La down to Bahang was constructed by Père André and took over three years to build; each laborer received seven cents silver per day and supplied his own food. Bahang is at an elevation of 8,200 feet on a bluff overlooking Do-yon lung-pa [in Li-su, Tima-lo, and in Lu-tzu, Do-mar-lang], whose stream debouches into the Salween to the south.

S 487 133

From Bahang the trail leads down a narrow ravine with walnut trees, crosses a small stream near its head, and follows the western valley wall which drops vertically to the bottom of the ravine some 800 feet below. The Lu-tzu, like most mountain tribes, are in the habit of setting fire to the dry, grassy hill-sides in the winter, which makes travelling sometimes very dangerous; in 1922, a year before my visit, three Li-su with their sheep were caught by the sweeping fires, and as there was no escape either up or down the valley, the walls being vertical, they were burnt to death. The slopes are usually covered with tall grasses, bracken (*Pteridium aquilinum*) and a few pines.

Descending steeply over a huge land-slide near the bottom of the Do-yon lung-pa where there was once a Lu-tzu village, now buried under the mass of detritus, we come to the hamlet of Me-ra-dam (the Mu-la-tang of Kingdon Ward). The huts composing this Lu-tzu village, like all others, do not cost more to construct than three silver taels each, material and all (PLATE 189).

From Me-ra-dam the trail ascends in steep zigzags through grass and bracken with scattered *Alnus nepalensis* trees, until near the top of the ridge it enters dense forest of large trees loaded with many epiphytes, while the ground is covered by a single species of pinnate fern with separate fruiting fronds, *Plagiogyria glauca*. The forest on the summit ridge is mainly composed of magnolias (*Magnolia rostrata* and *M. nitida*), Sorbus, and Acer, with Arundinaria undergrowth. This spur is the Do-yon lung-pa—Salween divide and is known as A-lo-la-kha, elevation 9,500 feet. From this divide, where Li-su were clearing the forest for a dwelling, the trail leads steeply over a narrow lateral spur into the depts of the Salween valley (PLATE 190); the slopes being covered with grasses, bracken, and pine trees.

Chang-ra village on the Salween. — Descending past a Li-su hamlet we reach the Lu-tzu village of Chang-ra (Cho-la 卓拉) situated on a gentle alluvial slope at an elevation of 5800 feet.